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## Current Literature.

[Books marked with an asterisk (\*) will be reviewed in subsequent issues.]

### OLD TESTAMENT.

#### BOOKS.

- SCHAEFER, RUDOLF. Das Passah-Mazoth-Fest nach seinem Ursprunge, seiner Bedeutung und seiner innerpentateuchischen Entwicklung im Zusammenhange mit der israelitischen Kultusgeschichte. Gütersloh: Bertelsmann, 1900. Pp. 348. M. 6.
- WOBERSIN, FRANZ. Die Echtheit der Bil'amsprüche, Num. 22-24. Gütersloh: Bertelsmann, 1900. Pp. 80. M. 1.20.
- WALTER, FRANZ. Die Propheten in ihrem sozialen Beruf und das Wirtschaftsleben ihrer Zeit. Freiburg: Herder, 1900. Pp. 288. M. 3.20.
- HAPPEL, OTTO. Der Psalm Nahum (Nahum 1). Würzburg: Göbel, 1900. Pp. 34. M. 0.80.
- NICKL, JOHANNES. Die Wiederherstellung des jüdischen Gemeinwesens nach dem babylonischen Exil. Freiburg: Herder, 1900. Pp. 244. M. 5.40.
- GEDEN, A. S. Studies in Eastern Religions. London: C. H. Kelly, 1900. Pp. 391. 2s. 6d.
- BUCHLER, ADOLF. Die Tobiaden und die Oniaden im II. Makkabäerbuche und in der verwandten jüdisch-hellenistischen Litteratur. Wien: Hölder, 1899. Pp. 399. M. 7.

#### ARTICLES.

- SELBIE, J. A. Review of Carpenter and Battersby's "Hexateuch according to the Revised Version, Arranged in its Constituent Elements." *Expository Times*, August, 1900, pp. 526-8.
- EVERTS, W. W. The Polychrome Bible Tested by the Assyrian Flood-Tablet. *Homiletic Review*, August, 1900, pp. 124-30.
- ARNOLT, W. M-. The Urim and Thummim: a Suggestion as to their Original Nature and Significance. *American Journal of Semitic Languages and Literatures*, July, 1900, pp. 193-224.

Exod. 28:13-30 describes the high-priestly ephod and the breastplate with the Urim and Thummim; references are found in Lev. 8:7 f.; Deut. 33:8; 1 Sam. 28:3-6; Ezra 2:63; and, most important of all for the right conception of the Urim and Thummim, is 1 Sam. 14:41. The Urim and Thummim were a primitive means of divine communication; the Lord was consulted by means of them. After the death

of David no instance is mentioned in the Old Testament of such consultation; this desuetude was undoubtedly occasioned by the growing influence of Old Testament prophecy. The writer then gives an interesting exhibit of ancient and modern opinion as to just what the Urim and Thummim were; they have been regarded as (a) stones in the high-priest's breastplate, (b) sacred dice, (c) little images of "truth" and "justice," such as are found hung around the neck of an Egyptian priest's mummy. Dr. Arnolt then traces the Babylonian origin of the Urim and Thummim; he says the mythological account of the *Tablets of Destiny*, as found in the Babylonian account of the creation and the legend of *Zu*, and the Old Testament Urim and Thummim, both shaping the destiny of king and nation, revert to the same fountain-head; both alike were a means by which, according to the belief of the early ancestors of both nations, the divine powers (or power) communicated their will and their decisions to king and nation.

PRASEK, J. V. On the Question of the Exodus, V. *Expository Times*, August, 1900, pp. 503-7.

LAGRANGE, M. J. L'itinéraire des Israélites du pays de Gessen aux bords du Jourdain : de la frontière de Moab aux rives du Jourdain. *Revue biblique*, July, 1900, pp. 443-9.

LEY, JULIUS. Charakteristik der drei Freunde Hiobs und der Wandlungen in Hiobs religiösen Anschauungen. *Theologische Studien und Kritiken*, Heft 3, 1900, pp. 331-63.

CONDAMIN, ALBERT. Études sur l'Ecclésiaste, V-IX. *Revue biblique*, July, 1900, pp. 354-77.

GEIKIE, C. Isaiah of Jerusalem as a Preacher of National Righteousness. *Homiletic Review*, August, 1900, pp. 106-11.

BARNES, W. E. A Fresh Interpretation of Isaiah 21:1-10. *Journal of Theological Studies*, July, 1900, pp. 583-92.

HOMMEL, FRITZ, NESTLE, EB., AND OTHERS. A Rhetorical Figure in the Old Testament, Jeremiah 7:22. *Expository Times*, August, 1900, pp. 517-19.

NOWACK, W. Review of Smend's "Lehrbuch der alttestamentlichen Religionsgeschichte." *Theologische Rundschau*, August, 1900, pp. 303-11.

MOULTON, J. H. Review of Stave's "Über den Einfluss des Parsismus auf das Judentum." *Critical Review*, July, 1900, pp. 323-30.

KENNEDY, A. R. S. 1 Macc. 14:28, Samarel-Asaramel. *Expository Times*, August, 1900, pp. 523-6.

RYSSSEL, V. Die neuen hebraischen Fragmente des Buches Jesus Sirach und ihre Herkunft. *Theologische Studien und Kritiken*, Heft 3, 1900, pp. 363-403.

GASTER, M. A New Fragment of Ben-Sira. *Jewish Quarterly Review*, July, 1900, pp. 688-702.

TAYLOR, C. On the Wisdom of Ben-Sira. *Journal of Theological Studies*, July, 1900, pp. 571-83.

- GRIMME, HUBERT. Mètres et strophes dans les fragments du manuscrit parchemin du Siracide, I. *Revue biblique*, July, 1900, pp. 400-413.
- PASS, LEONARD and ARENDZEN, J. Fragment of an Aramaic Text of the Testament of Levi. *Jewish Quarterly Review*, July, 1900, pp. 651-61.
- CAMERON, G. G. Review of Bacher's "Die älteste Terminologie der jüdischen Schriftauslegung; ein Wörterbuch der bibelexegetischen Kunstsprache der Tannaiten. *Critical Review*, July, 1900, pp. 331-5.

## NEW TESTAMENT.

## BOOKS.

- \*HARNACK, ADOLF. Das Wesen des Christentums. Leipzig: Hinrichs, 1900. Pp. 200. M. 4.20. (An English translation will be published soon by Messrs. Williams & Norgate, London.)
- BORCHERT, OTTO. Der Goldgrund des Lebensbildes Jesu. Braunschweig: Wollermann, 1900. Pp. 153. M. 2.
- \*THE EXPOSITOR'S GREEK TESTAMENT, Vol. II: The Acts of the Apostles, by R. J. KNOWLING; St. Paul's Epistle to the Romans, by JAMES DENNEY; St. Paul's First Epistle to the Corinthians, by G. G. FINDLAY. London: Hodder & Stoughton, 1900. Pp. 953. 28s.
- STOSCH, G. Die Wirksamkeit des heiligen Geistes in der apostolischen Zeit und in der Gegenwart. Gütersloh: Bertelsmann, 1900. Pp. 27. M. 0.40.
- \*HAYMAN, HENRY. The Epistles of the New Testament: an attempt to present them in current and popular idiom. London: A. & C. Black, 1900. Pp. 576. 3s. 6d.
- DICK, CARL. Der schriftstellerische Plural bei Paulus. Halle: Niemeyer, 1900. Pp. 170. M. 3.60.
- BIRD, R. Paul of Tarsus. London: Nelson, 1900. Pp. 528. 6s.
- MÜLLER, KARL J. Des Apostels Paulus Brief an die Philipper, übersetzt und erklärt. Freiburg: Herder, 1899. Pp. 355. M. 7.

## ARTICLES.

- SOLLERTINSKY, S. The Death of St. John the Baptist. *Journal of Theological Studies*, July, 1900, pp. 507-28.

This article is an extended discussion of the circumstances which led up to the death of John the Baptist. Starting with the two accounts in the gospels and Josephus, the author concludes that they are contradictory, and that the gospel account is right. Josephus' account is regarded as an intentional misrepresentation, due to his personal sympathies. Josephus was a warm friend of Agrippa, who was Antipas' rival; moreover, he would wish to defend the honor of Herodias and her daughter Salome, since they were direct descendants of the Maccabean line. Professor Sollertinsky holds that the scribes were the real cause of John's execution (*cf.* Mark 6: 22; Matt. 17: 12), and that he was beheaded, not at Machærus (so Josephus), but in Galilee, probably at Sepphoris. The positions and arguments of the article are deserving of special attention; whether correct or not can only be determined by thorough discussion.

- POPE, R. M. Recent Studies in the Life and Teaching of Jesus. *London Quarterly Review*, July, 1900.
- MACGREGOR, W. M. Christ's Three Judges : Herod, Luke 23 : 7-11. *Expositor*, August, 1900, pp. 119-29.
- TURNER, C. H. On πλήρης in John 1 : 4. *Journal of Theological Studies*, July, 1900, pp. 561-2.
- CALMES, TH. Études sur le prologue du quatrième évangile, II, III. *Revue biblique*, July, 1900, pp. 378-99.
- REID, JOHN. The Missionary Methods of the Apostles, VII. The Treatment of Converts. *Expository Times*, August, 1900, pp. 508-12.
- RICHARDS, A. A. V. Hilgenfeld's Edition of the Acts. *Journal of Theological Studies*, July, 1900, pp. 606-13.
- FALCONER, R. A. The Early Visits of St. Paul to Jerusalem. *Expository Times*, August, 1900, pp. 487-90.
- RAMSAY, W. M. A Second Fixed Point in the Pauline Chronology. *Expositor*, August, 1900, pp. 81-105.
- Four years ago Professor Ramsay endeavored to prove, from Acts, chaps. 20, 21, that Paul's last visit to Jerusalem must have taken place in 57 A. D., and therefore his removal to Rome was in 59 A. D. He now endeavors to support this chronology by arguing that the arrival of Festus in Judea as procurator must have been in the year 59 A. D.
- GRAY, W. A. Faith, Hope, and Charity, 1 Cor. 13 : 13. *Expository Times*, August, 1900, pp. 495-8.
- MONTEFIORE, C. G. Review of Dalman's "Christenthum und Judenthum." *Jewish Quarterly Review*, July, 1900, pp. 736-45.
- SANDAY, W. Paul's Equivalent for the "Kingdom of Heaven." *Journal of Theological Studies*, July, 1900, pp. 481-91.

There is a broad contrast between the gospels and the epistles which strikes the eye at once : the one simple, pellucid, profound with the profundity that comes from elemental ideas and relations, and that is quite consistent with great apparent artlessness of expression ; the other involved and labored, only at times emerging into real simplicity of language, often highly technical, and, if profound, not seldom also obscure. These two portions of the New Testament represent not only two styles of writing, but two distinct types of thought. From the point of view of criticism the distinction of these two types is important : there is no better guarantee of the generally authentic character of the gospel record. The gospels present only a quite insignificant mixing of Pauline and Petrine elements ; there is exceedingly little running of one type into another. This is a proof that the teaching of our Lord, as it is recorded in the gospels, has been preserved substantially as it was given. We have by the side of it later types of teaching of marked individuality. This state of things leaves us with a problem which has been, I cannot but think, as yet insufficiently faced. What is the relation of the two types to one another ? The one, as we can see, passed into the other ; but how did it pass ? Can we trace a continuity between the leading conceptions of each ? How far is there a real identity of substance underlying the difference of form ?

To take one leading conception of the gospels—the kingdom of heaven—what became of this conception in the epistles of Paul? It is conspicuously absent. There are a few references to it considered as future, 1 Cor. 6:9, 10; 15:50; Gal. 5:21; Eph. 5:5; 2 Thess. 1:5; there are two passages where it is considered as present, Rom. 14:17; 1 Cor. 4:20, and with a deep, clear insight into its character. While, therefore, Paul knows and sometimes uses Jesus' religious terms and phraseology, he nevertheless usually adheres to the traditional terms and phraseology of his rabbinic training and the Old Testament. The "kingdom of heaven" is represented in his vocabulary by the "righteousness of God" (Rom. 1:16f.). There is perhaps hardly any word in the Old Testament that has so full and rich a meaning as this word "righteousness," especially as applied to God. We must never forget that for Israel everything was seen in the light of the special relation in which God stood to his people. All that is tenderest, all that is most gracious, was concentrated upon this relation. And the word for it all—the word that describes the faithfulness of God to his covenant with his people—was "righteousness." That one comprehensive word described the deepest workings of the Divine Mind as it went forth in lovingkindness and pity to the people of his choice. So Paul continued the term and the idea when he became a Christian. It lay very near at hand to regard the whole great divine process which constituted Christianity as an expression of the same righteousness. It was the righteousness of God which set it in motion. Through the operation of that righteousness it became the power of God unto salvation to everyone that believed, to the Jew first, and also to the Greek. The righteousness of God showed itself in the desire to produce in man a righteousness which should be the reflection of itself. Justification and sanctification are the technical names for the process. We should try to think of them, not as technicalities, but as the actual living effects that men like Paul felt in themselves and saw in the hearts and lives of the brethren around them.

Jesus' phrase "the kingdom of heaven (God)" is a phrase which runs all through the Old Testament, beginning with the books of Samuel and ending in the book of Daniel, to be kept alive in the popular messianic expectation. The language of Paul is based perhaps mainly on that of the Psalms and the second part of Isaiah. But the content of the two cycles of language and of thought is substantially the same; or it only throws into relief slightly different aspects of that which has a fundamental identity. The central and cardinal point of the Christian dispensation is the same, whether we call it the "righteousness of God" or the "kingdom of heaven." In either case it is the goodness and love of God, actively intervening to guide, redeem, sustain, and bless his people.

KRAUSS, SAMUEL. Eine jüdische Legende von der Auffindung des Kreuzes. *Jewish Quarterly Review*, July, 1900, pp. 718–31.

## RELATED SUBJECTS.

### BOOKS.

- STONE, DARWELL. *Outlines of Christian Dogma*. London: Longmans, Green & Co., 1900. Pp. 379. 7s. 6d.
- VÖLTER, D. *Die Visionen des Hermas, die Sibylle und Clemens von Rom*. Berlin: Schwetschke & Sohn, 1900. Pp. 54. M. 2.

\*SHELDON, W. L. *An Ethical Sunday School: a Scheme for the Moral Instruction of the Young.* New York: The Macmillan Co., 1900. Pp. 150. \$1.25.

HARRIS, J. R. *Gospel of the Twelve Apostles, with the Apocalypses of Each One of Them.* London: Clay, 1900. Pp. 60. 5s.

TEFFT, LYMAN B. *Institutes of Moral Philosophy.* Philadelphia: American Baptist Publication Society, 1900. Pp. 400. \$1.50.

So many works upon ethics, or moral philosophy as it is here called, are being published in these days that one is bewildered if one wishes to choose among them. The present work is a useful one — though, like some other works upon ethics, it will not be found easy reading. The material is lucidly arranged with chapters and sections which qualify the book for class work, and make reference to its sections easy. Instead of an index the work is furnished with an elaborate chapter analysis.

BROWN, JOHN. *Puritan Preaching in England: A Study of Past and Present.* New York: Charles Scribner's Sons, 1900. Pp. 290. \$1.50.

We have here in book form the Lyman Beecher Lectures on Preaching for 1899, as given at Yale University in October of that year. It is a most interesting study of some of the earlier ministers in the great Puritan movement which was so closely related to the origin of our own ecclesiastical history. No phase of the development of the modern church better repays study.

BAILEY, H. T. *The Blackboard in Sunday School.* Boston: W. A. Wilde Co., 1900. Pp. 131. \$0.75.

The author is the state supervisor of drawing in Massachusetts, and the work which he has given us is the result of fifteen years' actual teaching with the blackboard in Sunday-school classes. It is, therefore, not theoretical, but practical, and proved to be practical. The use of the blackboard in the instruction of children, whether in secular schools or in Sunday schools, has become so thoroughly established as a correct and highly important pedagogical help that we welcome with unusual appreciation this book which explains the best use to be made of the blackboard. It will well repay careful study by every Sunday-school worker who uses, or might use, pictures and diagrams to help the children to get hold of ideas, whether ideas of truth or historical events or customs or geography. The things which it is possible to do with colored crayons and the necessary skill are delightfully illustrated by the pictures which the book contains. No book of this kind has been recently available for teachers, and this one should pass into general use.

#### ARTICLES.

MATHESON, GEORGE. *The Characteristics of Bible Portraiture.* *London Quarterly Review*, July, 1900.

DAVIS, O. S. *The Gospel Ideal and the Preacher's Message.* *Hartford Seminary Record*, August, 1900, pp. 312-18.

MARGOLIOUTH, D. S. *Lines of Defence of the Biblical Revelation: The Argument from Silence.* *Expositor*, August, 1900, pp. 129-54.

BROWN, ALEX. *How does it Stand with the Bible?* *London Quarterly Review*, July, 1900.

KESSLER, L. Wunder und Causalität. *Zeitschrift für Theologie und Kirche*, Heft 4, 1900, pp. 284-324.

BOUSSET, W. Neueste Forschungen auf dem Gebiet der religiösen Litteratur des Spätjudentums. *Theologische Rundschau*, August, 1900, pp. 287-302.

LAGRANGE, M.-J. Projet d'un commentaire complet de l'Ecriture sainte. *Revue biblique*, July, 1900, pp. 414-23.

RICHMAN, JULIA. The Jewish Sunday-School Movement in the United States. *Jewish Quarterly Review*, July, 1900, pp. 563-601.

Miss Richman presents a valuable account of the establishment of the Sunday school among American Jews, beginning in Philadelphia in 1838. The movement was called into existence by the fact that the Jewish children, receiving their education in the secular public school of the United States, lacked training in the peculiar ideas and customs of Judaism. In some places schools were organized to teach the Jewish children Hebrew; then a certain amount of catechism was added, and later the sacred Hebrew history was taught. At present there are many large Jewish Sunday schools, and a national organization—the Hebrew Sabbath-School Union of America—for the provision of a uniform system of instruction, and for the training of competent teachers. Under its auspices a series of text-books is being published. The Jewish Chautauqua Society also, of which Rabbi Henry Berkowitz, of Philadelphia, is chancellor, has introduced home reading courses for instruction in Judaism, and summer assemblies. The Sunday schools are generally held on Sunday morning from nine to twelve; in many places there is held in addition a school for instruction in reading and translating Hebrew, on Saturday morning, one hour before the regular synagogue service. The curricula of several important Jewish Sunday schools are given, and while they are in no sense models for Sunday schools in general, they yet may be examined with interest. The great needs in the Jewish Sunday-school movement are not essentially different from the great needs in Christian schools—better equipment, better officers and instructors, better gradation and curricula, and above all a deeper and more intelligent interest on the part of parents in the religious education of their children.

MONTEFIORE, C. G. Liberal Judaism in England: its Difficulties and its Duties. *Jewish Quarterly Review*, July, 1900, pp. 618-50.

MACDONELL, A. A. The Ancient Indian Conception of the Soul and its Future State. *Journal of Theological Studies*, July, 1900, pp. 492-506.

MACALISTER, R. A. S. The Rock-Cut Tombs in Wady Er-Rabibi, Jerusalem. *Palestine Exploration Fund Quarterly Statement*, July, 1900, pp. 225-48.

This article is the first of a series which promises to give the fullest account yet written of the interesting tombs in the Valley of Hinnom. Diagrams, measurements, and descriptions are presented, and the inscriptions are reproduced with translation. Mr. Macalister's study will be of importance in the archæology of Palestine.

VINCENT, HUGUES. L'Église de Saint-Jacques le Mineur. *Revue biblique*, July, 1900, pp. 451-6.

SCHICK, C. Mar Metri: or the Greek Convent of St. Demetrius at Jerusalem. *Palestine Exploration Fund Quarterly Statement*, July, 1900, pp. 253-7.



LAGRANGE, M.-J. Lettre au R. P. Séjourné sur des inscriptions de Syrie publiées dans le Revue biblique. *Revue biblique*, July, 1900, pp. 429-49.

HILL, GRAY. The Dead Sea. *Palestine Exploration Fund Quarterly Statement*, July, 1900, pp. 273-85.

BLISS, F. J. Second Report on the Excavations at Tell ej-Judeideh. *Palestine Exploration Fund Quarterly Statement*, July, 1900, pp. 199-222.

It is Dr. Bliss' opinion that this site was occupied in very early times, then abandoned, and not again occupied until the Jewish period; this is the evidence of the pottery, as the very earliest types were found in the Tell, lying just below the Jewish types, without the usual intervening layers of "late pre-Israelite" ware. The villa found at the center of the Tell and unearthed was about forty-five feet square, set to the cardinal points, with walls about three feet thick; the building contained ten rooms. In the middle of the building was a court or atrium, having at its center a pool which was surrounded originally by eight columns. Another interesting feature of the discoveries at Tell ej-Judeideh was thirty-seven jar-handles impressed with the royal stamps, which, with the seventeen found at Tell Zakariya and the six found at Tell es-Sâfi, and one found at Tell Sandahannah, make in all sixty-one as the result of present excavations. The discussion, therefore, as to the interpretation of the inscriptions on these jar-handles is much advanced, although there is not yet agreement among the authorities. Dr. Bliss treats the subject at length in this article. Over each stamp on the handles is the legend למלך, which may be read either "To the King," or "To the King of," the name of the place appearing below the stamp. Dr. Bliss prefers the former interpretation, whereby no grammatical relation exists between the upper and lower inscriptions. Of the whole number of handles, sixty-one, there are twenty-five which have no place-name below. The other thirty-six present four different names: six of them have Ziph, eight have Hebron, fifteen have Shocoh, seven have an undeciphered name which seems to contain the consonants MMST. This Dr. Bliss takes as an indication that in ancient times the pottery was mainly supplied by royal manufactories which were located at these four towns; and the different designs which appear upon the jar-handles in the stamp between the two lines of inscription are the varying marks of different kings. The historical period to which the jar-handles seem to belong is about 800-500 B. C.

PINCHES, T. G. The Collection of Babylonian Tablets Belonging to Joseph Offord, Esq. *Palestine Exploration Fund Quarterly Statement*, July, 1900, pp. 258-73.

TURNER, C. H. Latin Lists of the Canonical Books. I, The Roman Council under Damasus, A. D. 382. *Journal of Theological Studies*, July, 1900, pp. 554-60.

TURNER, C. H. The Early Episcopal Lists: II, Jerusalem. *Journal of Theological Studies*, July, 1900, pp. 529-53.